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statement of the facts. Professor Jastrow, in his article in the *American Journal of Theology* for 1898, was one of the first to call attention to the resemblance of the Babylonian to the Hebrew Sabbath. Some of the positions then taken are allowed to drop out of sight here. The early observance of the Hebrew Sabbath is now granted and the marked difference of that early Sabbath from the Babylonian observance. It is to be borne in mind too, as Jastrow notes, that the term "Sabbath" thus far has been found in Babylonian literature to designate no day but that of the full moon. The Babylonians had other special terms for the day of the new moon and also for the day of the moon's final disappearance. Why the Hebrews came to apply the special term "Sabbath" to every seventh day is as yet unknown. Tucked away in a footnote on p. 284 is an original contribution to the interpretation of Jonah. This much-maligned book is made by Jastrow a "satirical narrative aimed against the tendency of the prophets to foretell disasters." This view of the book's purpose can hardly be taken seriously. Jonah was written not by a satirist but by a lover of men. Jastrow puts the origin of the similarities between Hebrew and Babylonian ideas and practices back in the days antedating the entry of the Hebrews into Canaan, even in pre-Abrahamic times. This is hardly necessary, it would seem, with so many generations of contact between Hebrew and Canaanite culture, extending back into pre-Mosaic days. Until we can be more certain of our sources of information for the days of Abraham and his forbears, it is better to rest content with the intercommunications between Babylonian thought and Hebrew that were so inevitable on the soil of Palestine itself.

In the treatment of so large a subject as this, differences of interpretation are bound to arise. The value of this book lies in the fact that it will undoubtedly commend itself almost throughout to a very large number of competent scholars. It is a most sober and illuminating discussion of a great and important problem.

Christianity between Sundays. By George Hodges. New York: Macmillan, 1914. Pp. 267. \$1.25.

A vital collection of sermons by the dean of the Episcopal Theological School at Cambridge, Massachusetts. Another sign of the tidal drift away from emphasis upon dogma. It is coming to be recognized, says Dr. Hodges, that a man might accept and believe and teach the Thirty-nine Articles, or the Westminster Confession, or the Catechism of Trent, and yet be only in the position of those jostlers in the crowd, pushing Christ but not touching him; while another man, outside the church, saying "no" to all the formularies, but simply trying to do the will of Christ, might win the Lord's blessing as did the

woman who touched the Master. Nobody ever succeeded who habitually mistook small things for great, or great things for small. Yet this is exactly what the church has been doing, and is now, to a great extent, doing—reading life with a wrong emphasis. There is something fearfully un-Christian somewhere in a business world in which a common cab-horse is better cared for than a common man; where men want work, and there is no work for them to do, and for want of work they starve; where still other men work and work and work, from the dark of morning to the dark of evening, and have absolutely nothing in their lives but work. It is the duty of every man who is an employer of labor to study this problem as he studies his account-book or his prayer-book, and try to find the Christian solution. While we have discovered the art of gathering wealth, we have not learned how to distribute wealth, on Christian terms, among those who produce it. The employers of labor, the owners of the tenement houses, the lords and princes of the industrial world are, for the most part, members of the Christian churches; and while Jesus Christ loved the poor, that is more than can honestly be said of the great company of Christians. Nevertheless, every year finds the world more Christian; and year by year the church itself is being more and more converted to Christianity. We have no greater problems in the world today than those of doubt and of poverty. These problems are to be met, not by talking a great deal, but by trying to live the Christ life every day in the week. The solution of the problem of Christianity is the Christianization of human life.

A Commentary on the Books of Amos, Hosea, and Micah. By John Merlin Powis Smith, Ph.D., Associate Professor of Semitic Languages and Literatures, the University of Chicago. New York: Macmillan, 1914. Pp. x+216. \$0.75.

This is the latest addition to the "Bible for Home and School," and is one of the best in the series. Professor Smith was a collaborer with the late President Harper in the preparation of the commentaries on Amos and Hosea in the *International Critical Commentary* and is himself the author of the commentary on Micah in the same series. He has crystallized in this little book the best of the learning on these prophets of which his previous labors had made him master, and has presented it with great clearness. He is thorough and critical, but at the same time sane and conservative. The most novel feature of his treatment is his interpretation of the marriage of Hosea, but with this readers of the *Biblical World* are already familiar (see XLII, 94-101). It is an interpretation which commends itself. The commentary evinces not only learning but sympathetic religious insight.